

56 Chapel Street  
Duxbury, Massachusetts

Dear Dick,

I hope this letter finds you and your family well and ready for your summer vacation. I am writing you for some help in completeing an historical study of the Holy Family Parish in Duxbury. What I am particularly interested in are you views of the Catholic population at the time you arrived and at the time you left. Also, I am interested in how you found Frank to be helpful in broadening /or not your views on Catholicism and his and your roles as clergy-men in the ecumenival movement, helping the poor, in local problems concerning the families in town, youth, local problems facing the community and any other areas which come to your mind. I would be very appreciative in your input as I feel it would help to round off the project quite nicely.

I had an interesting visit with your son at Colby College and will tell you about it the next time we meet. You can be very proud of him I consider it an honor to know him.

Please forward your information to my Duxbury address as school ends to soon for your reply.

Your friend,

Clyde

THE FIRST PARISH IN PORTLAND, MAINE

425 CONGRESS STREET

Minister  
RICHARD S. HASTY

Minister Emeritus  
WILBURN B. MILLER, D. D.

Zip Code 04101  
Telephone (207) 773-5747

June 1, 1979

Mr. Clyde Chetwynde, Jr.  
Chapel Street  
Duxbury, Massachusetts 02332

Dear Clyde:

Thank you for your recent letter of April 30th.

At the time I arrived in Duxbury I became aware that there was a Catholic population which had as its beginning the service people for the big estates of Powder Point from the 1890's. It was, I suppose, typical of Catholic populations everywhere; Irish in background and probably rather narrow. As I remember, I called upon or met the resident priest and found I liked him. I had long been interested in opening up dialogue between Romans and Protestants so I moved to cultivate him as best I could. Everybody called him "Father" and I remember that I made it very clear to him that I could not do this. (Over the years I have mellowed and have less and less problem with the term).

I don't remember whether Father Cosgrove had an assistant or not, he may have for a short time -- a likable fellow. When Frank came I found him a very pleasant man but somewhat abrasive in his lack of patience. He wanted to activate Christianity over night, and I often felt indited by his aggressiveness. I could agree with him theologically and philosophically and socially, but you just could not go at it hammer and tong. I was also impressed that Frank was interested in knowing something about the history of Unitarian Universalism and I loaned him books on the subject, and much to my amazement he read them. We had lengthy conversations and agreed together on point after point, discovering only that we were divided by a basic assumption. We clarified our thoughts and discovered our similarities and then could go on from there to work together.

Frank was never wrong and I always agreed with his vision and so I came to a broader respect of Catholicism. He gave me all of the ecumenical encyclicals that came out of Vatican II and I found that we had a place in their perview of concern. so there was never any issue about working together within the ecumenical movement.

I marveled at Frank's interest in helping the poor and of course First Parish didn't really have any poor so it meant that I should do something in the wider community. I have never known poor people and I am too much a product of the Protestant ethic to have much patience for them. It has always seemed to me that people could pull themselves up by the boot straps. Admittedly some people don't have any boot straps and fate has been awful to them but they too should want to pull themselves up in our capitalistic system. I don't understand second and third generation welfare recipient syndrome. I don't know how people can live in squalor, but Frank seemed to know all about these things and so I supported his lead.

Also, I would say that Frank was always concerned about helping families in town; youth and local problems facing the community, especially if they were related to human problems. A celibate priest, of course, had no personal family demands on his time and I often was envious of his freedom. He could give an inordinate amount of time to a youth and did this time, and time, and time again.

Finally, I would say that I was much more appreciative of the Catholic population at the time I left than when I arrived; they and their priests had become real to me. We did weddings and christenings together, and the religious education classes for Holy Family Parish were held at the Elder Brewster Parish House. Together we prohibited the needless erection of another religious education facility by his sharing our building. I consider that as a direct result of my association with him I am probably one of the most ecumenical protestants in existence.

Thanks about the words regarding Christopher - you are very kind.

Affectionately,



Richard S. Hasty